

THE IMMORTALITY MANIFEST

The Superhumanization of Sisyphus
and the Transformation of a Sick Society



ATSROE

Introduction

A century ago, Zarathustra descended from the mountain to share the wisdom of his “enlightenment” with the people of the town, but he was met with the “last men” and had to instead direct his teachings to those capable of becoming the Übermensch, whether in the present or the future.

In *Brave New World*, the World State maintains control not through overt force alone, but through conditioning, engineered pleasure, and the systematic elimination of dissatisfaction. The population is not simply oppressed in a traditional sense; it is biologically and psychologically stratified into castes and trained to find stability, consumption, and gratification within the limits of their role. Outside this tightly managed system exist large and fragmented groups of people who remain outside full ideological conditioning. However, these groups are deeply divided, culturally disconnected, and lack the shared identity or sustained coordination necessary for collective action. As a result, even if they collectively represent a significant numerical majority in a broader sense, they do not function as a unified political force. The stability of the World State depends less on suppressing an already-formed rebellion than on preventing the emergence of the psychological and social cohesion that would be required to turn dispersed discontent into coordinated resistance.

Both *Thus Spoke Zarathustra* and *Brave New World* explore humanity at different thresholds: one begins from the possibility of higher self-overcoming, while the other depicts a system where that possibility has been largely engineered out of the population. Within the World State itself, this is achieved through conditioning, pleasure, and the fragmentation of shared meaning. Outside of it remain large but deeply divided masses who are not fully integrated into the system’s ideological structure, yet lack the cohesion, shared identity, or coordination required to act as a unified force. The discussion that follows moves beyond both works into my own perspective and lived experience of the modern world. It explores the underlying patterns shaping human behavior today, and ultimately develops the idea that meaningful change depends not only on individual awakening, but on a form of collective alignment — a way in which people might reorganize, coordinate, and move together toward a more intentional direction for the future.

Caution

**This work is best understood as incomplete and evolving. It captures a partial mapping of a broader terrain, and it is expected that future insights will refine, extend, or even challenge parts of it.*

**This book is a blend of structured logical argumentation and speculative reasoning, and should be interpreted with that distinction in mind.*

**This book assumes a fairly advanced starting point, so I only briefly introduce five core concepts rather than building them from the ground up. Before diving in, I'd recommend taking some time to familiarise yourself with these ideas in more depth—especially how they function in practice, and the kinds of pitfalls that can arise from not having a proper understanding of them in the first place. These concepts are already thoroughly covered across numerous books by various authors, and there is a wide range of resources available online for anyone who wants to explore them properly before engaging with the ideas in this book.*

Can Men Get Pregnant?

I must apologise for this book and for forcing it onto you— I just feel like this is the best place for it. Please skip it if you're not in a good head space. For the past five or six years this has been building in me, slowly forming and developing...gestating, until about a year ago when it all came together and I felt like the idea was finally ready to be brought into the world. In a sense, I was pregnant with it the whole time, carrying it, letting it grow, until it reached the point where it couldn't stay inside anymore.

So at a certain point, putting it down in book form just felt like the next logical step.

Thank you for reading—I'd really appreciate any feedback.

~One minute I'm on the road looking at the bushes.. Next minute I'm in the bushes looking at the road.

~Let's not beat around the bush.

License Analogy



Most people reading this probably have a driving licence, and I want you to direct your attention to what that actually represents for a minute. It's not just a piece of plastic with words written on it. It's a whole system that you're a member of, with levels of membership, and many people fail to reach the highest level multiple times until they've mastered what is required of them.

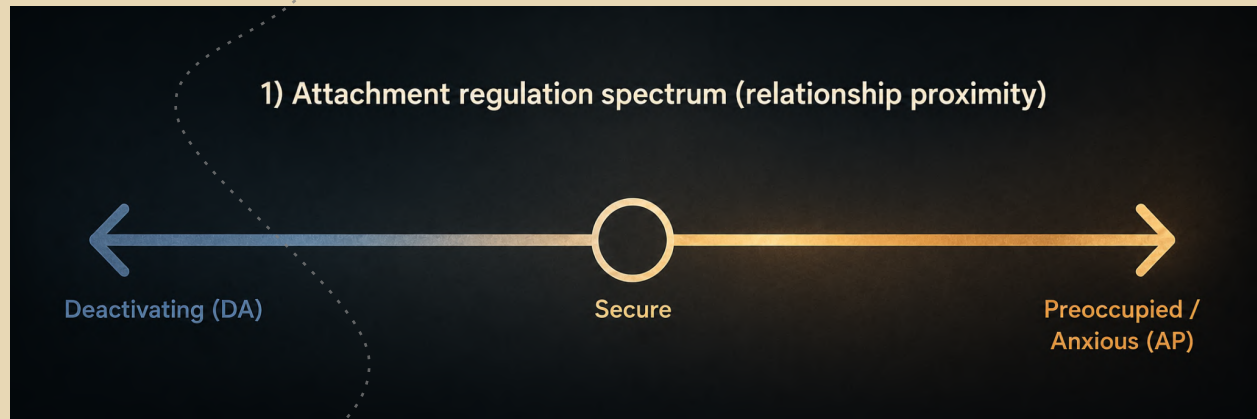
That licence card represents a mammoth of a system which makes it possible for members to commute from point A to point B while driving at fatal speeds in opposite directions without killing each other. To even enter it, you first have to study for and pass the theory, HPT, and practical driving assessment.

There are agencies that engineer road infrastructure and design it based on geography and population, agencies that formulate road rules, signs, and markings, agencies that maintain and upgrade the infrastructure, and agencies that enforce the rules and give out punishments to those who violate them, etc. All of this just so you can drive your vehicle from point A to point B safely.

Now, while keeping this analogy in mind, I want you to direct your attention to human relationships: friends, family, partner, children, employers, coworkers, strangers. What rules actually govern how we conduct ourselves in these complex systems?

“Just be a good human” seems to be one of the popular opinions. It makes sense, and I can sympathise with the sentiment. But in the modern world—and even in the medieval one—it never stood a chance on its own, and the evidence is all around us. Which is why it seems to necessitate a better system.

Spectrums of Individuation

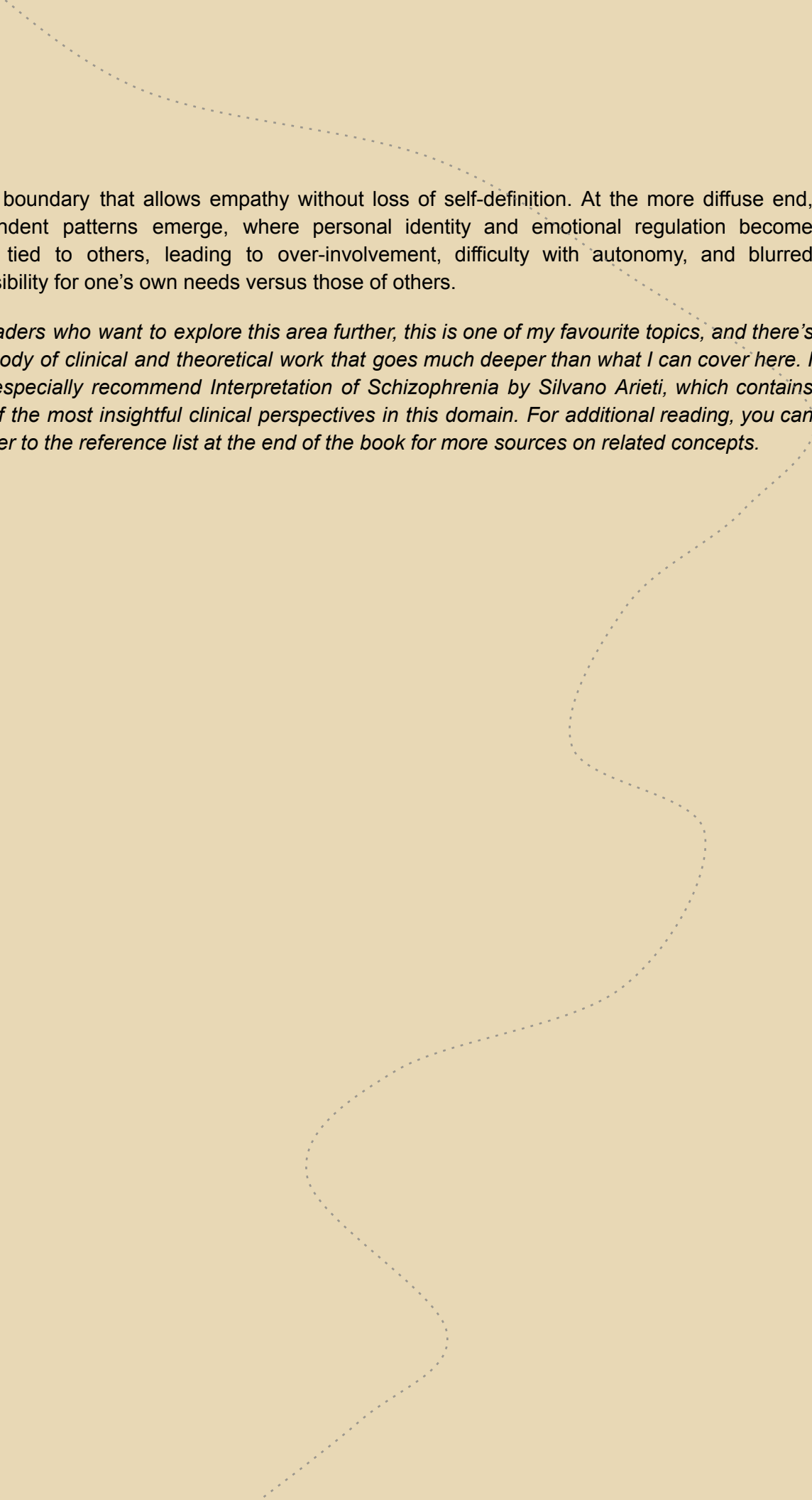


Attachment regulation refers to how a person's nervous system manages closeness and distance in relationships, ranging from deactivating strategies (downplaying need for connection and prioritizing independence), through a balanced secure state (flexible comfort with intimacy and autonomy), to activating or anxious strategies (heightened need for closeness, reassurance, and fear of abandonment).

**For further reading on this topic, [Attachment and Loss](#) (John Bowlby) provides the foundational theory, while [Attached](#) (Amir Levine) offers a more accessible modern overview of attachment patterns.*



Self-other boundary describes how clearly someone distinguishes their own identity, emotions, and needs from those of others. At the more rigid end of this spectrum, narcissistic organization involves a strongly defended sense of self where emotional separation is maintained through control, minimization of dependency, and limited mutual attunement. In the middle is a stable,

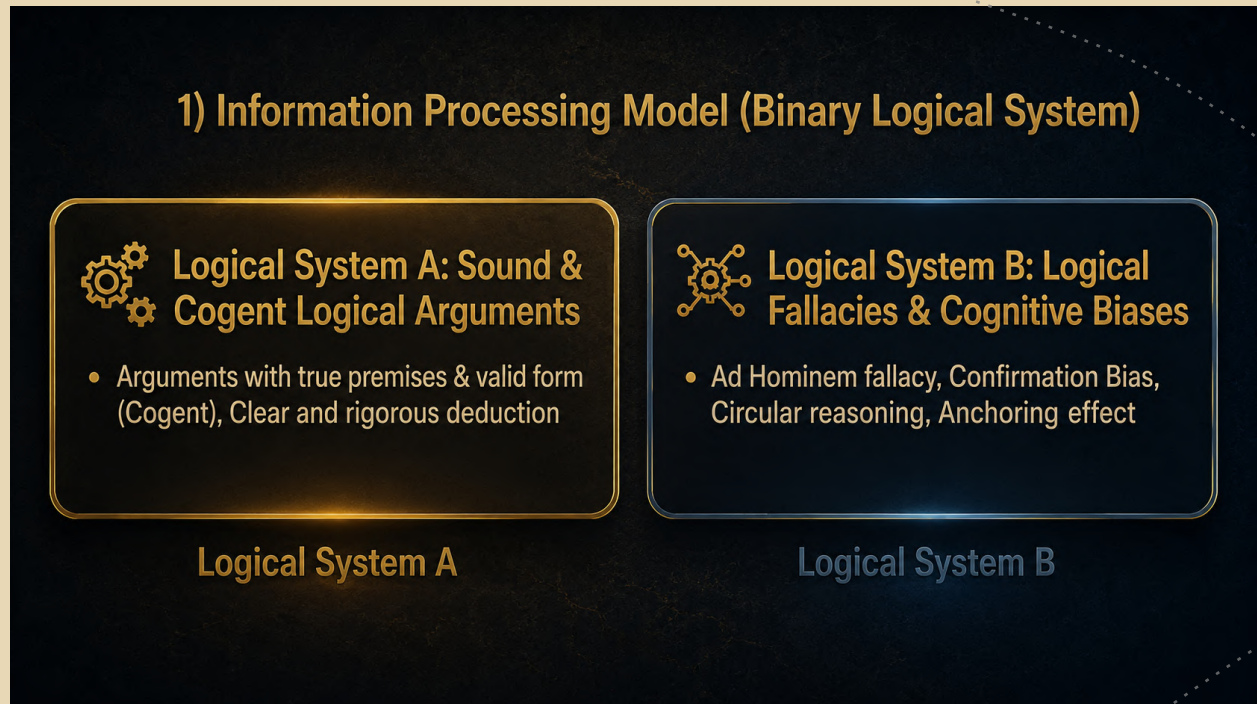


flexible boundary that allows empathy without loss of self-definition. At the more diffuse end, codependent patterns emerge, where personal identity and emotional regulation become heavily tied to others, leading to over-involvement, difficulty with autonomy, and blurred responsibility for one's own needs versus those of others.

**For readers who want to explore this area further, this is one of my favourite topics, and there's a rich body of clinical and theoretical work that goes much deeper than what I can cover here. I would especially recommend *Interpretation of Schizophrenia* by Silvano Arieti, which contains some of the most insightful clinical perspectives in this domain. For additional reading, you can also refer to the reference list at the end of the book for more sources on related concepts.*

Binaries of clarity

Information Processing: The Pursuit of Coherence



In this domain, the primary objective is to move away from the "noise" of cognitive biases and logical fallacies toward a state of internal **coherence**. This involves the rigorous application of sound and cogent arguments, where premises are verified as true and the resulting deductions are valid. By filtering incoming data through a binary lens of logic versus fallacy, an individual can construct a reliable mental map of reality. This systematic refinement ensures that information is not just gathered, but synthesized into a stable, non-contradictory framework that supports accurate decision-making and objective understanding.

**For the information processing model, I recommend Doublespeak by William Lutz and The Art of Argumentation by Aaron Larson. Both are very accessible and easy to read, and they provide a straightforward introduction to how language, framing, and reasoning influence information processing in practice.*

Interpersonal Communication: The Practice of Congruence

2) Interpersonal Communication Model (Binary System)



Communication System 1: Double Bind Communication

- A specific communication pattern with impossible demands
- A message contains contradictory injunctions at different levels
- Requires a relationship where escape is difficult (e.g., family)
- Result: receiver feels doomed to fail, often leading to confusion and withdrawal

Communication System 1



Communication System 2: Congruent Communication

- Communication is transparent, consistent, and respectful
- Expression of needs and feelings is direct and safe
- Active listening, empathy, and clear intentions are present
- Result: builds trust, connection, and mutual understanding

Communication System 2

Interpersonal communication focuses on the transition from the "traps" of double bind patterns—where contradictory messages create confusion and emotional paralysis—toward **congruent communication**. In a congruent system, there is a transparent alignment between the verbal message, the emotional tone, and the underlying intent. This creates a safe, predictable environment where needs and feelings can be expressed directly without fear of "no-win" scenarios. By prioritizing clarity and empathy, this style fosters mutual trust and allows participants to engage in metacommunication to resolve misunderstandings, ultimately strengthening the relational bond through honest and functional exchange.

**For further reading on these topics, it may be helpful to explore books and research on communication patterns such as double bind communication and congruent communication, including the work of Gregory Bateson—particularly his writings on the double bind theory of schizophrenia—as these areas provide deeper insight into how messages are structured, how contradictory communication patterns can shape psychological experience, and how clarity or confusion emerges in interpersonal exchanges.*

Emotional Intelligence: The Mastery of Interoperability



Emotional intelligence (EI) is the system that helps the four pillars of meta-human emergence work together smoothly: secure attachment, healthy identity regulation, sound logical reasoning, and healthy communication. Rather than being a separate pillar on its own, EI acts more like the coordination layer between them. It involves being able to notice, understand, and regulate your own emotions while also accurately reading the emotional signals of others. This shifts the focus away from purely raw logic and toward the balanced management of emotional information, creating better interoperability between the self and other people. EI helps stabilize attachment by reducing reactive fears around closeness or rejection, supports identity by maintaining healthy self–other boundaries, protects logical thinking from emotional distortion, and improves communication through empathy, congruence, and emotional awareness. By refining this kind of “emotional software” emotions stop becoming disruptive forces and instead become useful signals that help a person respond more fluidly and adaptively to complex social situations while maintaining a stronger and more stable connection to themselves.

Emotional intelligence becomes most visible when dealing with emotionally unhealthy or pathological people, because those relationships often force you into constant emotional management. You start monitoring tone, wording, reactions, timing, body language — always

trying to prevent conflict, calm instability, avoid triggering them, or keep the peace. In a lot of cases, that turns into walking on eggshells, and over time it becomes emotionally exhausting.

That's why many people confuse emotional intelligence with endless emotional labor. They think being emotionally intelligent means constantly accommodating dysfunction, over-explaining yourself, suppressing your own feelings, or endlessly regulating other people's emotions. But that's not emotional intelligence — that's survival mode.

In healthy relationships, emotional intelligence is still present, but it feels almost invisible because communication flows naturally. You don't have to constantly calculate every word or manage the other person's emotional volatility. There's mutual understanding, accountability, emotional stability, and basic goodwill. Instead of using emotional intelligence defensively, you use it constructively: for empathy, honesty, connection, conflict resolution, and deeper understanding.

Ironically, one of the highest forms of emotional intelligence is recognizing when a relationship is demanding an unhealthy amount of emotional energy in the first place. Healthy relationships usually reduce emotional friction; unhealthy ones consume enormous amounts of emotional bandwidth just to remain functional.

**For emotional intelligence, I would recommend Emotional Intelligence 2.0 by Travis Bradberry and Jean Greaves for readers who want a more structured and practical understanding of the concepts discussed here.*

Five Gateways, Not Final Destinations



The five domains discussed above — attachment, identity, logic, communication, and emotional intelligence — should be understood only as introductory frameworks rather than complete explanations. Each of these subjects contains immense theoretical depth, practical application, and interdisciplinary overlap that cannot be fully captured in a simplified overview. The purpose here is not to provide exhaustive mastery, but to establish foundational pattern recognition and conceptual orientation. Genuine understanding requires continued study, lived experience, critical reflection, and deeper engagement with the broader literature surrounding each field.

Macros of Emergence



Blend together attachment, identity, logic, communication, and emotional intelligence, and what emerges are different “macros of emergence” that shape how an individual functions at any given point in time. These combined traits can be conceptualized along a singular spectrum ranging from pathological to healthy, with every individual occupying a particular coordinate on that spectrum depending on their level of psychological integration, self-awareness, relational functioning, and behavioral patterns. The ideal is not perfection, but gradual movement toward the healthier end of the spectrum through increased self-awareness, emotional regulation, logical coherence, secure attachment, and authentic communication.

Note: This model is not intended to pathologize individuals with developmental disorders, autism spectrum conditions, traumatic brain injuries, or other neurocognitive differences where aspects of communication, emotional processing, attachment expression, or behavioral regulation may be neurologically constrained rather than readily modifiable through introspection or personal development.

Catastrophic Complacency



The concept of outsourcing works for almost everything.

Need your lawn mowed? Pay someone to do it.

Need a house built? Hire professionals.

Need surgery? You trust a surgeon.

Car broken down? Go to a mechanic.

You can even hire a butler and outsource a huge chunk of your daily life.

But there's one thing you cannot outsource: interpersonal relationship skills.

You can't pay someone to be a good friend on your behalf.

You can't hire someone to maintain your marriage for you.

You can't outsource being emotionally mature, trustworthy, self-aware, or emotionally available.

And that matters more than people realize, because almost every meaningful part of life is relationship-dependent. Your family life, romantic life, friendships, career opportunities,

reputation, leadership ability, networking, teamwork, conflict resolution, even your sense of belonging — all of it is shaped by how well you relate to other people.

A lot of people treat these skills like optional “soft skills,” when in reality they are foundational life skills. If you lack them, the consequences slowly leak into every area of your life: unstable relationships, constant misunderstandings, loneliness, resentment, emotional chaos, poor communication, shallow connections, avoidable conflict, and years of unnecessary suffering.

Unless you genuinely plan to isolate yourself from society and live alone somewhere, you are going to spend your entire life interacting with people. Which means you do not escape the need to develop these skills. You only escape the responsibility temporarily, while the costs quietly pile up in the background.

That’s why the five core skills — attachment, identity, logic, communication, and emotional intelligence — are worth actively studying and practicing. Not casually acknowledging. Not reading one post about and forgetting a day later. Actually working on them.

Because these are the skills that determine the quality of almost every relationship you will ever have, including the relationship you have with yourself.

Tying The Loose Ends



The following are a series of topics that will help us get from Point A to Point B safely, without getting lost in the bushes.

Sisyphus Reimagined



In this reimagined version of Sisyphus, the single endless mountain becomes a landscape of multiple mountains, each representing a different dominance hierarchy in life—attachment, identity, logic, communication, emotional intelligence, and so on. Sisyphus pushes a boulder up one mountain until it is effectively “mastered,” meaning that particular hierarchy no longer dominates his struggle. But the boulder doesn’t roll all the way back down to the base of the same mountain; it rolls down and reappears at the base of another mountain that now demands attention. Instead of one infinite, futile task, existence becomes a sequence of meaningful climbs across different domains, where progress is real but never final because life continuously shifts the terrain of what must be mastered.

Things That People Say



We often hear phrases like “there’s no such thing as normal” thrown around, and while I understand the sentiment behind them, I think they can sometimes send the wrong message. There *is* such a thing as normal—not in the sense of perfection or conformity, but as an ideal direction of existence that can be inferred through the concept of macros of emergence and the movement toward healthier, more integrated ways of being.

Everyone exists somewhere along that trajectory. Some people are far ahead in that process of growth and self-awareness, while others are not even aware the “race” exists yet. The point isn’t superiority or exclusion, but recognising that human development is not static; it’s an ongoing progression toward greater alignment, stability, awareness, and relational competence.

Like how unsafe driving becomes evident through driving patterns, relational and psychological safety also becomes observable once you understand the underlying dynamics. Harm is not always overt or extreme; more often it is subtle, relational, and can emerge within our closest bonds—family, partners, friends, or authority figures—shaping confusion, distorted self-perception, and long-term instability.

Without a framework for recognising these patterns, people are more likely to either fall into them or unconsciously reproduce them. These dynamics aren’t just something “out there in other people,” but are present in all of us to varying degrees.

The goal therefore isn't to divide people into "normal" and "abnormal," but to locate where individuals sit on a spectrum of functioning and collectively shift toward more integrated, stable modes of relating. Progress emerges through reinforcing positive feedback loops—where awareness, behaviour, and environment progressively elevate functioning rather than locking into repetition and relapse cycles.

Severe mental illness rarely exists in isolation. More often, it co-occurs with insecure attachment styles, narcissistic or codependent trait patterns, tendencies toward double-bind communication, and recurring distortions in reasoning. These aren't separate issues so much as interconnected parts of a broader system that tends to reinforce itself from multiple angles.

When these processes cluster together, they can stabilize into internally consistent but ultimately false belief structures. These beliefs often make sense from the inside because they're built from limited personal experience, emotionally charged learning, and overgeneralised interpretations of past relational environments. The end result is a skewed perception of both self and others that can remain convincing even when it conflicts with external feedback.

From an evolutionary angle, this tracks with how the mind is structured: older, survival-oriented systems—fast, emotional, heuristic-driven—predate our more recent, reflective and analytical capacities. Under stress or relational threat, we tend to default back to these older operating modes. In that sense, cognitive biases and logical fallacies aren't just "errors" in thinking—they're deeply embedded shortcuts that once served a survival function.

And it's worth acknowledging that, in many cases, our emotional system still shows a kind of misplaced loyalty to its old toolkit—its logical fallacy BFFs—even when higher-order reasoning is available to question them.

Development Under Dysfunction: How Hidden Pathology Shapes the Next Generation



It is now a well-recognized phenomenon that patterns such as double-bind communication, insecure attachment, logical fallacies, chronic dishonesty, victim mentality, learned helplessness, emotional manipulation, emotional abuse, and physical abuse—especially when combined with the tactful use of emotional intelligence—can severely destabilize the mental health of otherwise psychologically stable adult individuals. Whether in workplaces, romantic relationships, friendships, or family systems, prolonged exposure to pathological dynamics can produce powerful psychological effects, sometimes resembling phenomena such as trauma bonding, Stockholm syndrome, or forms of coercive conditioning and dependency.

If pathological individuals have the capacity to destabilize fully grown adults, then what chance does a newborn born into a pathological family system truly have? Parents struggling with severe psychological dysfunction are, by definition, less likely to be “good enough” caregivers, yet society is often reluctant to openly acknowledge this reality out of compassion for parents themselves. While understandable, this avoidance can also obscure the profound developmental consequences experienced by children raised in such environments.

As the saying goes, trauma is not only the things that happened that should never have happened, but also the things that should have happened that never did. And just because a family presents as normal to the outside world does not mean that it is psychologically healthy behind closed doors. The sheer prevalence of hidden dysfunction in modern society can

sometimes be summarized with a darkly ironic observation: “Good curb appeal. Bad attachment styles.”

The Paradox of Insight and the Logic of Cognitive Vaccination



It's one thing to be well versed in the theoretical aspects of things, but it's an altogether different thing to have faced the worst of humanity—both in others and within yourself—and then merge those experiences with applicable knowledge and understanding. That is where real insight begins to form. You either gain understanding from painful experiences and become freer because of it, or you fail to understand them and they end up changing you in ways that are harmful not only to yourself, but often to the broader society around you as well.

Each of these domains carries a cost when there is insufficient understanding of it, and most of the time you only discover the true cost after failure. A lack of understanding around attachment styles, trauma, or mental illness can leave someone trapped in deeply destabilizing dynamics that may eventually manifest psychologically and even physically through chronic stress-related issues. Failure in communication can spiral into endless misunderstandings, resentment loops, and petty back-and-forth conflicts that slowly resemble their own kind of madness. Failure in logic often reveals itself through poor decisions that compound over time and quietly shape the direction of one's entire life.

Some insights can't really be handed to people directly. The information might be there, but without the experience attached to it, it often just passes straight through. That's the part that worries me sometimes, because people often need to accumulate enough failures, pain, or consequences before they develop a genuine loyalty to an insight. And once that happens, it's

no longer just information — it becomes an attitude, a lens, a way of being. It changes how you move through the world.

Just like vaccines train the immune system to recognize and neutralize real pathogens before they can cause harm, we can think of “cognitive vaccines” as structured exposure to simulated or clearly examined patterns of relational and psychological dysfunction. By encountering controlled examples of double bind communication, gaslighting, manipulative framing, indoctrination, logical fallacies, attachment disturbances, and core features of mental illnesses in safe, reflective environments, individuals can develop a more resilient cognitive and emotional immune system.

The aim is not to shield people from reality, but to inoculate them against being unconsciously captured by it. When these patterns are only learned through lived harm, they often arrive too late—after trust has been eroded, perception has been destabilized, or decision-making has already been compromised. But when they are first encountered as explicit, structured simulations or case-based learning, the mind begins to build early detection mechanisms: pattern recognition, emotional regulation under ambiguity, and structural clarity in interpreting behavior.

Attachment dynamics are a key example. Understanding secure, anxious, avoidant, and disorganized attachment styles in a conceptual way allows people to recognize relational pull-push dynamics without immediately being absorbed into them. Similarly, learning about mental illnesses—such as mood disorders, personality disorders, or psychotic-spectrum conditions—as patterns of cognition, affect, and behavior can reduce confusion and self-blame when encountering them in real relationships, and improve appropriate response rather than reactive escalation.

Over time, this creates a kind of psychological firewall: an internal system that detects inconsistency between communicative layers (as in double binds), identifies narrative distortion (as in gaslighting), resists coerced belief formation (as in indoctrination), flags reasoning errors (as in logical fallacies), and recognizes maladaptive relational patterns (as in insecure attachment dynamics or clinically disordered behavior patterns) before they fully reorganize one’s internal state.

In this sense, insight doesn’t only emerge from suffering; it can also be partially engineered through deliberate cognitive exposure. The goal is not to replace lived experience, but to reduce unnecessary psychological damage by allowing earlier recognition of these dynamics—so that response can be chosen consciously, rather than being shaped unconsciously.

This kind of “cognitive vaccination” should not be treated as niche or optional knowledge, but as a foundational part of education. It belongs in schools and broader public learning systems alongside traditional subjects, because it directly shapes how people navigate relationships, interpret communication, and make decisions under social pressure. A population trained to recognize these patterns early is less vulnerable to manipulation, less likely to become trapped

in destructive relational loops, and better equipped to engage with both themselves and others in a stable, reality-based way.

The goal isn't to eliminate betrayal altogether—it will always exist in some form. It's more about shifting probabilities.

At a societal level, the aim is to reduce how often betrayal becomes the default outcome of human interaction, and increase the conditions where trust, alignment, and cooperation are more likely to hold.

It's not about perfection, just changing the baseline odds.

A Radical New Hope



Mastering the 5 aspects of macros of emergence and really embodying those key insights has the power to completely transform you — from regular, normal-mode existence into something that feels like a superhuman, an **Übermensch**.

It's like Thanos collecting the Infinity Stones. Each insight levels you up, but there's usually a cost or sacrifice associated with it. You transform progressively, insight after insight, until one day you break out of your human cocoon and emerge as something entirely new.

And here's the thing — only these Übermensch are truly capable of deep, lasting collaborations. They have a strong defense against Trojan horse logic and hidden agendas.

But at the end of the day, this also holds true:

Before enlightenment, chop wood and carry water. After enlightenment, chop wood and carry water.

Goal is not to exclude but to elevate

Religion of Emergence



The world has endless ways to split people up — religion, nationality, ethnicity, politics, sports teams, you name it. So many tribes, but almost nothing real and grounded to actually *unite* us across all those divides.

So I want to put forward the only idea that I believe has a real shot at doing that.

Look, this might not click with the majority, and that's fine. I'd rather have a small group of people who truly get it than a massive crowd of half-hearted followers. Quality over quantity any day.

People are like zebras — they camouflage inside their group (whether it's a political party, religion, country, or gang) for safety. Step away from the herd and you become an easy target.

For some, leaving isn't even an option — it can get you shunned, excommunicated, or even killed.

That's why I believe we need to create a **Religion of Emergence**.

It serves three clear purposes:

1. Bring together everyone who already lives by these values under one strong umbrella.
2. Give people who want to leave their old groups a better, healthier place to land — somewhere that actually aligns with truth and reality.
3. Offer lost and disconnected people a real sense of purpose — if they're willing to show up and do the work.

The Wisdom of Cancer



I admire cancer. It doesn't give a fuck about the body's rules. It doesn't ask for permission, it doesn't negotiate for space — it just shows up, runs on its own logic, and keeps growing no matter how much the body protests.

And that's exactly how we should move.

We don't need to waste energy trying to tear down governments or tyrannical systems. The real move isn't opposition — it's **creation**. We just pop up, start operating by our own logic, and focus everything on building what actually needs to be built.

We move at the steady, unstoppable pace of a continent. No red tape, no waiting for lazy politicians or hesitant scientists. We don't beg for permission or rely on outside approval. We grow some balls, roll up our sleeves, and get shit done — by hook or if absolutely necessary even by crook.

Sticky Symbols









The following symbolic images are intended to represent the three core principles that underpin my worldview.

1. Radical acceptance of human limitation



The paper ball balanced on folded fingers came to me as dream symbolism.

To me, it represents the idea that most people are already doing the best they can, even when their best appears lazy, hurtful, weak, selfish, or disappointing. That does not necessarily excuse their behaviour. It simply suggests that, in that moment, based on their life experience, awareness, emotional capacity, habits, and existing knowledge, that may be the limit of what they are capable of producing at the time.

From that perspective, anger can begin to feel less useful. It starts to resemble getting angry at a hand for not being able to hold more weight than it physically can.

But this is also where I think people need to be careful. Understanding someone does not automatically mean rescuing them. And trying to “better” people can sometimes become one of the more dangerous traps, because the desire to save others is not always rooted in wisdom or genuine compassion. At times, weakness can become the costume something manipulative wears.

Rick says it perfectly to Jerry in Rick and Morty: “You act like prey, but you’re a predator! You use pity to lure in your victims! That’s how you survive! I survive because I know everything.”

That idea feels less like cynicism to me and more like a warning not to confuse compassion with naïveté. Some people genuinely need information. Some people need consequences. Some people need distance. And some people can learn to use empathy itself as an opening.

It also seems to me that what changes people is usually some form of information, although that information does not always have to come directly from us. Sometimes it arrives through conversation, sometimes through feedback, sometimes through consequences, and sometimes through losing access to people who finally stopped trying to save them.

So the image is not really about excusing people or fixing them. For me, it is more about understanding the limits of anger, the potential dangers hidden inside pity, and the importance of knowing when to offer information, when to step back, and when to protect yourself.

2. Compassion toward the conditioned self



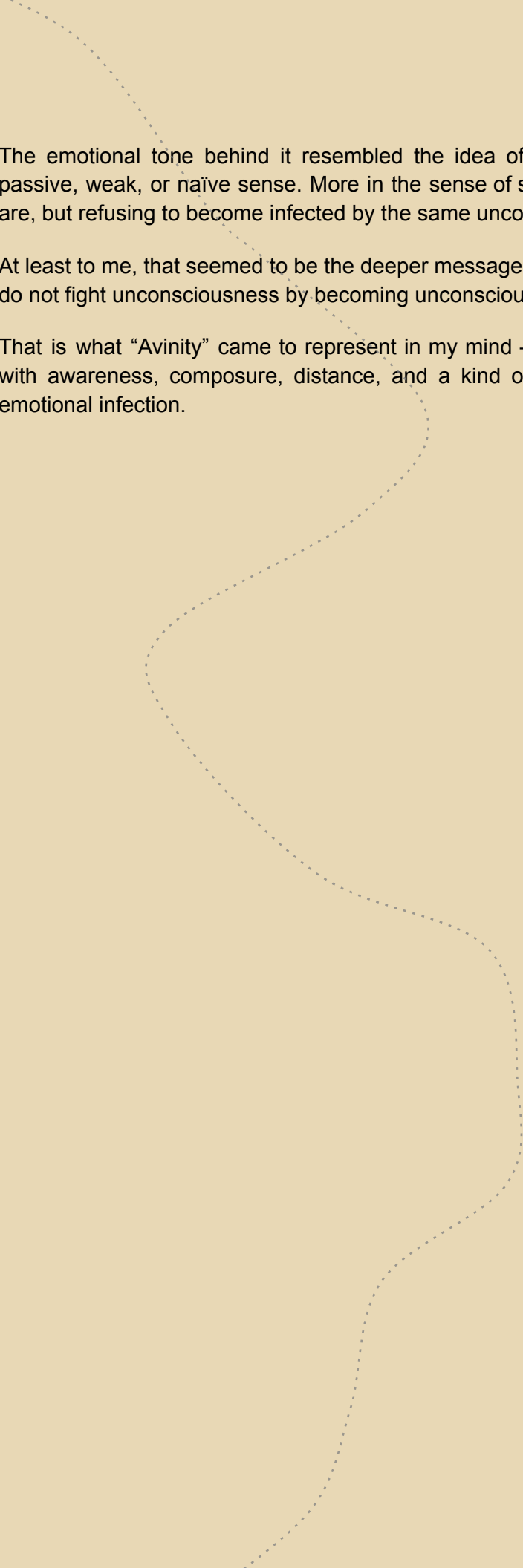
Another piece of dream symbolism that stayed with me involved the Transformers rescuing us from a horde of zombies. In the dream, the zombies did not feel evil exactly, but more unconscious — people overtaken by patterns, impulses, fears, and forms of ignorance they did not fully understand themselves.

Then the Transformers arrived, almost like a representation of higher intelligence stepping into chaos.

At the end of the dream, Optimus Prime said something about how we are meant to deal with the “zombie problem.” I remember trying to stay asleep long enough to continue the dream instead of waking up to write it down, and because of that I forgot most of the sentence. The only thing that remained was the final word:

Avinity.

I later looked it up and realised it is not actually a real word, yet the feeling attached to it in the dream stayed strangely vivid. It seemed to carry the atmosphere of divinity, affinity, grace, restraint, and understanding fused into a single idea.



The emotional tone behind it resembled the idea of “turn the other cheek,” though not in a passive, weak, or naïve sense. More in the sense of seeing people clearly, accepting what they are, but refusing to become infected by the same unconsciousness yourself.

At least to me, that seemed to be the deeper message hidden in the dream:
do not fight unconsciousness by becoming unconscious in return.

That is what “Avinity” came to represent in my mind — confronting the zombie state in people with awareness, composure, distance, and a kind of restrained grace, rather than hatred or emotional infection.

3. Commitment to conscious truth



In another dream, I was being guided by a master who called me “Vlorant.”

In this space, both of us had the ability to stay afloat in the air, only needing to touch the ground briefly before launching ourselves upward again. At some point, I lost momentum and fell, and the master had to come rescue me from a group of apes that were chasing us and trying to kill us.

Eventually, we encountered one ape who was different from the others — helpful rather than hostile. He guided us toward a clearing where I found a small plant with conch-shell-shaped flowers growing from it.

I picked one up and began blowing into it like a whistle.

Just as the more aggressive apes were closing in on us, the sound of the whistle changed something in them. They transformed into humans, and once they were in that state, they could finally be reasoned with.

To me, the dream seems to point toward the power of truth, communication, and timing — the idea that the right signal, delivered at the right moment, can shift perception itself.

In that sense, “Vlorant” represents, at least in my experience of the dream, the part that is able to face the more animalistic or reactive states in people not through force, but by expressing something higher that can bring them back into a state where understanding becomes possible.

What am I getting at?



You've made it this far. You've come *aaaaaaaaaaaaaalllllllll* this way. You've worked unbelievably hard, endured so much, adapted to impossible circumstances, learned, survived, built relationships, accumulated knowledge and experience... all of that, just to eventually give up and die?

Humanity has a long history of mistaking temporary limits for permanent truths. Sub-10 second 100m sprints were considered impossible until someone achieved them. Smartphones did not exist until someone imagined and engineered them into existence. Nearly everything surrounding modern life once existed only as an idea dismissed by the present limitations of its time.

Yet humans repeatedly fall prey to a kind of collective anosognosia: a blindness to their own blindness. We assume the current form of civilization, biology, and consciousness represents some final state, and in doing so we prematurely close ourselves off from the infinite possibilities still latent within the future.

Which brings us to what may be the most important distinction of all: death-centered societies versus immortality-centered existence.

If you zoom out and examine the underlying logic of most human systems—economics, politics, social structures, careers, even cultural values—you begin to notice that nearly all of them are

implicitly designed around the assumption that human beings die. The goal becomes maximizing comfort, status, pleasure, security, or legacy within a finite window of time. Under mortality, competition for resources makes intuitive sense: if life is temporary, then accumulating value for oneself and one's immediate circle becomes a rational survival strategy.

But if immortality—or even radically extended existence—is possible, the logic begins to change.

In such a framework, society ceases to be a temporary marketplace and instead becomes a long-term shared organism whose condition directly determines the quality and continuity of your own existence. The value of an individual can no longer be reduced purely to short-term economic output or competitive accumulation. Hoarding excessive resources beyond genuine need becomes increasingly irrational, because degrading the collective system ultimately degrades the very infrastructure upon which your own future depends.

Under a mortality-centered model, humans compete primarily against each other. Under an immortality-centered model, humanity competes primarily against time itself.

And if the clock is truly the enemy, then the rational response is not resignation, but cooperation at a civilizational scale—to continuously improve the systems that sustain consciousness, reduce suffering, expand knowledge, and push the boundaries of what is possible before time runs out for any of us.

And in this endeavour, every human being and AI company is a valuable resource (if used productively) alongside the science and technology that drive our collective progress.

My rationale for immortality — a critique of reproduction as an adaptive necessity



Animals do not really have a choice. Their only available mechanism for adaptation is biological evolution: die, reproduce, and hope the next iteration is slightly better suited to survive in a changing environment. This process is glacial, inefficient, and indifferent. Entire species go extinct long before meaningful adaptation can occur.

Humans occupy a fundamentally different position. We no longer rely primarily on biological evolution to solve environmental problems. Instead, we use rational thought, science, engineering, and technology to simulate adaptation externally and at dramatically accelerated timescales.

We survive extreme cold not by evolving fur or blubber over millions of years, but by creating clothing and shelter. We move massive stones not by evolving giant musculature, but by inventing machines. Technology effectively functions as outsourced evolution — a way of bypassing slow biological iteration through intelligence-driven problem solving.

This creates an unusual asymmetry in humans: the mind has advanced far beyond the body. Unlike most animals, whose cognitive and biological capacities remain relatively aligned, humans possess a level of abstraction and adaptive intelligence that increasingly transcends the limitations of their biological substrate. In many ways, the human body now appears less like

the pinnacle of evolution and more like legacy hardware carrying a rapidly advancing cognitive system.

From this perspective, the traditional evolutionary logic of death and replacement begins to lose coherence. In biological systems, offspring are adaptive experiments that may outperform their predecessors. But in human civilization, death often destroys vast amounts of accumulated knowledge, wisdom, experience, and refinement. The replacement individual does not begin where the previous one ended; they begin from near-zero and spend decades reconstructing capacities that already existed before them.

In that sense, reproduction no longer necessarily functions as meaningful adaptive upgrading. More often, it functions as continuity through replacement rather than continuity through preservation.

People reproduce for many reasons:

- to pass on wealth,
- to preserve a bloodline,
- to attain symbolic immortality through children,
- to satisfy family or cultural expectations,
- to secure support in old age,
- or simply to experience family life and emotional fulfillment.

And those reasons may be entirely valid for them.

But for me personally, they are not compelling.

I do not want children to function as caretakers in old age; outsourcing that burden onto future conscious beings feels difficult to justify when alternative systems already exist. I do not view children as extensions of myself or vehicles for immortality, because they are autonomous individuals with their own beliefs, identities, and trajectories. Nor do I find concepts like “bloodline preservation” inherently meaningful beyond emotional or cultural attachment.

Ultimately, reproduction does not appear to me as a rational solution to the problem of human limitation. If anything, it increasingly resembles a workaround inherited from biological evolution before humanity possessed the ability to directly modify and extend its own existence.

And this leads to the deeper question:

If reproduction is no longer humanity’s primary mechanism for adaptation, then why should death remain necessary?

The assumption that death is unavoidable is often defended through historical precedent: everyone who has lived has eventually died. But that alone does not constitute a fundamental law; it may simply reflect the current limits of our knowledge and technological capacity. To

assume humans must always die because humans have always died risks becoming a form of appeal to tradition projected onto biology itself.

It seems increasingly plausible that the central evolutionary frontier is no longer the evolution of the body, but the evolution of the mind — its capacity for self-correction, abstraction, knowledge accumulation, and conscious redesign of its own conditions of existence.

In that sense, humans already “die” metaphorically whenever they abandon inferior ideas/thoughts/beliefs for better ones. As the saying goes: the purpose of thinking is so that the thought dies instead of you.

Imagine a future where humans achieve immortality or extreme life extension. If that were possible, wouldn't you want to be one of those future humans—to experience it and see where everything ultimately leads? Or are you comfortable with the idea of eventually disappearing like the trillions of life forms that have existed before us? In the game of life, you lose when you die—so if immortality becomes possible, it fundamentally redefines what “winning” means. It stops being about accumulating resources, status, or achievements, and collapses down to something much simpler: just staying alive longer than others — along with others.

I'm not saying immortality is a fact—just that it could be a possibility worth exploring rather than dismissing outright.

Sir, This Is Wendy's



So the question becomes: what's the rush, why push any of this at all, why not just go with the flow?

And for me, the answer is pretty simple—you can't hit something you're not aiming at. If we just follow the default direction of the current system, we already know where it leads: eventual decay, decline, and death as the final assumption baked into everything.

But if we actually follow our own innate drive, intuition, and sense of what's possible, then at least there's a chance—however small—that things don't just end there. Or at the very least, we stumble into something unexpected, something that completely reshapes what we thought life, meaning, or even purpose actually is.

We don't have a final answer to why we're here. That question is still open (except if you're religious/spiritual and already feel you've got the answers settled, in which case this probably doesn't apply to you). And along the way, whatever we discover might completely change the direction we're even pointing in.

For now, this is the only direction that makes sense to me. I think we should move toward it—at least for those who resonate with it—because without trying, we'll never be able to find out.

Hidden in Plain Sight...



Power resides where people believe it resides, and most of the time we assume it belongs to powerful countries, governments, mafias, community leaders, corporations, or heads of households. But real power ultimately resides within ordinary human beings when they allow themselves to align with deeper truths about existence, regardless of the system they happen to be born into or trapped within.

And when individuals who arrived at similar understandings independently begin to recognize one another and come together through that shared perspective, something much more powerful starts to emerge. Not power in the traditional sense of domination or control, but power through alignment, clarity, cooperation, and shared direction.

That's where meaningful change begins. A small spark between people who genuinely see things similarly can slowly grow into something capable of making a dark world a little brighter.

Humanity at its worst is capable of war, deception, corruption, exploitation, human trafficking, psychological abuse, addiction, propaganda, cruelty, environmental destruction, and the endless recycling of suffering across generations. We are capable of turning against one another in ways that fracture families, communities, and entire civilizations.

But humanity at its best is also capable of extraordinary compassion, creativity, resilience, discovery, healing, and collective transformation. When people are able to move beyond fragmentation and speak in a more unified voice — not through blind conformity, but through shared understanding and aligned intention — there is almost nothing beyond the reach of what we can overcome together when our collective will is aligned.

Just as humans can, in principle, transcend their purely human conditioning into something more integrated and self-overcoming (an *Übermensch*-like transformation), the systems we live in may also be capable of a similar kind of leap.

Instead of remaining locked in a death-centered, inertia-driven structure, a system can “burn through” its own outdated forms and reorganize into something radically different—more adaptive, more reality-aligned, and more life-affirming in its core function.

In that sense, the system isn’t fixed—it can evolve through rupture into a higher-order configuration that prioritizes the flourishing and preservation of life rather than the maintenance of itself.

Kissing the Frog



This image represents the contrast between the society we currently live in and the society we could eventually become. On the left, I see a society that has become cancerous — not because people are evil by nature, but because the system teaches everyone to survive by taking. People claw at it, compete with each other, and mistake greed for success. But the irony is that the same system they are feeding from is also feeding on them. It gives just enough to keep people desperate, then consumes their time, energy, health, and eventually their lives.

The right side represents what society could look like once people are no longer operating from emptiness. When people are satiated, they don't need to endlessly take. They can give back, contribute, rest, create, and support something larger than themselves without being destroyed by it. In that version, society is no longer a monster that devours its people — it becomes something almost divine, a structure that lifts people upward instead of dragging them down. To me, that is the real transformation: moving from a world built on desperation and consumption to one built on abundance, reciprocity, and transcendence.

And from there, the possibilities are indeed ...

Further Reading / References

1) Neuropsychology / neuroscience / perception

The Mind of a Mnemonist — Alexander Luria
The Man with a Shattered World — Alexander Luria
Hallucinations — Oliver Sacks
The Man Who Mistook His Wife for a Hat — Oliver Sacks
Musicophilia — Oliver Sacks
Awakenings — Oliver Sacks
Migraine — Oliver Sacks
An Anthropologist on Mars — Oliver Sacks
The Brain That Changes Itself — Norman Doidge
Descartes' Error — Antonio Damasio
Thinking in Pictures — Temple Grandin

2) Clinical psychology / psychopathology

The Mask of Sanity — Hervey Cleckley
The Empty Core — Thomas S. Szasz
Interpretation of Schizophrenia — Silvano Arieti*
I Hate You—Don't Leave Me — Jerold Kreisman and Hal Straus
Why Do I Do That? — Joseph Burgo
The Psychology of Dementia Praecox — Carl Jung
The Wisdom of Psychopaths is written — Kevin Dutton

3) Psychoanalysis / depth psychology / Jungian

Memories, Dreams, Reflections — Carl Jung
Psychology and the Occult — Carl Jung
Symbols of Transformation — Carl Jung
The Red Book — Carl Jung
The Black Books — Carl Jung

4) Attachment / relational systems

Attachment and Loss — John Bowlby

Steps to an Ecology of Mind — Gregory Bateson*

5) Consciousness / philosophy / cognitive theory

The Origin of Consciousness in the Breakdown of the Bicameral Mind — Julian Jaynes*

The Logic of the Unconscious Mind — M. K. Bradby

Gödel, Escher, Bach — Douglas Hofstadter

The Master and His Emissary — Iain McGilchrist

The Doors of Perception — Aldous Huxley

6) Communication / language / reasoning

Doublespeak — William Lutz*

The Art of Argumentation — Aaron Larson*

Critical Thinking: The Art of Argument — George W. Rainbolt and Sandra L. Dwyer

7) Literature / political systems / society

Brave New World — Aldous Huxley*

Nineteen Eighty-Four — George Orwell

Animal Farm — George Orwell

The Captive Mind — Czesław Miłosz

The Gulag Archipelago — Aleksandr Solzhenitsyn

Inferno — Dante Alighieri

Mein Kampf — Adolf Hitler

The Prince — Niccolò Machiavelli

8) Applied psychology / self-development

Emotional Intelligence 2.0 — Travis Bradberry and Jean Greaves
Attached — Amir Levine

Note

Readers may also benefit from exploring the works of Friedrich Nietzsche, Fyodor Dostoevsky, and Sigmund Freud, whose writings further examine morality, suffering, identity, unconscious drives, religion, meaning, pathology, and the deeper psychological structures underlying human behavior. While differing significantly in method and worldview, each offers perspectives that complement and expand upon many of the themes explored throughout the books listed above.

This book was not written for the sake of writing.

In that sense, it is not really a “book” in the normal book sense. It is a call to action.

If what I have written actually makes sense to you, then you already know that time is slipping out of our hands. There is a lot to get done. A lot more sleepless nights. A lot more effort, confusion, questioning, and pursuit of the necessary insights we still do not have.

And it cannot be done alone.

This requires a collaborative effort to form what is meant to form. To form a community of like-minded individuals with a common goal. To formulate plans and execute them. To fail, learn, and try again. To brainstorm while awake, and then let our dreams do the rest.

Because dreams are not random nonsense. They are some of our most powerful allies. A lot of scientific discoveries and creative breakthroughs have come through dreams, or through the strange symbolic processing that happens when the conscious mind finally gets out of the way.

So let us use them.

The more minds we involve, the more chances we have of cracking problems from angles one brain alone could never reach. Some answers will come through logic. Some through discussion. Some through failure. And some may come through dreams.

Not someday. Not when life becomes convenient. Now — while the window is still open.

So please get in touch.

That is the first step.

If my writing resonates with you, or if you find value in these explorations, you can support my work here.

<https://buymeacoffee.com/atsroe>
<https://atsroe.gumroad.com/l/atsroe>
Contact: atsroe@gmail.com

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